

## THE DIVERSITY OF PHILOSOPHICAL TEACHINGS

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**Annotation:** In the history of philosophy, schools of different orientations have been and continue to exchange ideas to solve spiritual and material problems. No matter how many directions, theories, schools there are, they are divided into two big camps. One of them is materialism, the other is idealism. The basis of this division is closely related to the resolution of the issue of spirituality and materiality in philosophy.

**Key words:** Philosophical orientations, theories, schools, materialism, idealism.

Like other forms of social consciousness, philosophy changes with the development of socio-political and practical and scientific knowledge. Philosophy first emerged as a spontaneous and then as an independent science with the emergence of worldviews in the ancient world. At that time, concrete-specific sciences had not yet been formed. Human knowledge has been accumulating and developing for a long time. During the slavery society, people acquired mathematics, astronomy, biology, physics, medicine and other knowledge. Understanding concrete aspects of reality, connecting with its general aspects has accelerated. As a result, philosophy began to come into contact with human knowledge. Philosophers of the ancient world were naturalists at the same time. Example: Thales, Democritus, Heraclitus, Epicurus, Plato, Anaximenes, Anaximander, Aristotle and others analyzed and developed the problems of the universe, they also contributed to the development of concrete sciences.

Later, drastic changes took place in the field of philosophy and scientific knowledge during the period of feudalism. The development of capitalism, along with raising industry and trade to a new level, demanded the growth of production, the study of natural sciences, flora and fauna. The attention of scientists was focused on the study

of necessary things and phenomena that meet the requirements of life and lifestyle. As a result, independent sciences began to appear. For example: astronomy in the XVI-XVII centuries, mechanics in the XVII-XVIII centuries, physics, chemistry, biology, political economy in the XVIII-XIX centuries. And that was progress. These were in line with the social demand and the requirements of scientific knowledge. The development of social practice, together with the development of concrete sciences about nature and society, aroused interest in knowing and revising general theoretical and philosophical problems. Because scientific theories and systems are necessary to demonstrate the superiority of the capitalist system over feudalism.

In the history of philosophy, schools of different orientations have been and continue to exchange ideas to solve spiritual and material problems. No matter how many directions, theories, schools there are, they are divided into two big camps. One of them is materialism, the other is idealism. The basis of this division is closely related to the resolution of the issue of spirituality and materiality in philosophy. Materialists consider nature and materiality to be primary, and ideas, spirit, concepts, and views to be secondary, characteristics of nature; mind, spirit is primary, nature, materiality is secondary, they are the product and creator of consciousness, and the caretakers are supporters of the idealist camp.

Materialism and idealism have always developed as worldviews. In the history of philosophy, the main historical trends of materialism are considered to be:

1. Spontaneous / simple / materialism of the ancient world - the views of the materialists of Egypt, Babylonia, India, China, Ancient Greece and Rome.

2. Metaphysical views of the 17th - 18th century and the first half of the 19th century /Representatives: Francis Bacon / 1561-1626/; Descartes Rene / 1596-1650/; Thomas Hobbes / 1588-1670/; Spinoza Benedict /1632-1677/; Lomonosov M. V. /1711-1765/; Radishchev A. N. /1749-1802/; are/.

3. Materialism of Russian revolutionary democrats of the 19th century: /Representatives: Belinsky V. G. /1811-1848/; Chernishevsky N. G. /1828-1889/; I. N. Gersen, Dobrolyubov (year and names should be written).

4. Dialectical and historical materialism.

Each form of materialism has its own characteristics. Therefore, they are closely related to each other. All types of materialism recognize the primacy of matter and the secondary nature of consciousness. All of them recognize the permanence of matter, its non-creation, its development and movement in space and time. For a long time, materialism was opposed to religious-idealistic worldviews. The main directions of idealism are mainly of two types:

1. Objective idealism. 2. Subjective idealism.

One of the great representatives of objective idealists is one of the ancient Greek philosophers Plato / 427-347 BC/. Plato wrote more than a hundred of his philosophical works in the form of dialogues. Such works as "Sophist", "Parmenides", "State" can be pointed out to them. The German philosopher Georg Wilhelm Friedrich Hegel / 1770-1831/ is a new era objective idealist. Hegel "Phenomenology of Spirit"

/ 1821/, "Lectures on the history of philosophy" / 1833-36/, "Lectures on the history of philosophy" / 1837/ developed the principles of objective idealism.

Objective idealists say that the spiritual world consists of a collection of ideas. Describe that universal intelligence, pure thinking is primary, and objects, flora and fauna, are the product of this spiritual activity. In their interpretation, they show that the universe was created by a creator who is superior to nature, which is extremely close to religious views.

The representative of subjective idealists is the English philosopher J. Berkeley

/ 1685-1753/ and in his works such as "Opo't novoi teorii zreniya" /1709/, "Treatise on the Foundations of Human Knowledge" / 1710/ "Three Conversations between Gilas and Flaonus"/ 1713/ tried to justify. German philosopher Johann Gottlieb

Fichte, /1762-1814g' "Opo't kritiki vsyacheskogo otkroveniya", Austrian physicist-philosopher E. Max / 1838-1916/ "Analysis of sensations and relation of physical state to mental state" /1886/, - "Knowledge and They developed the principles of subjective idealism.

According to subjective idealists, human senses are primary. They explain that things, the material world are a combination of sensations, the result of the activity of subjective creativity.

Most of the modern philosophers work from a subjective idealistic point of view. The subjective idealist stream sees the main issue of philosophy, the basis of the universe in the spiritual beginning.

In the history of philosophy, there were philosophers who wanted to reconcile materialism and idealism. For example, the 17th century French philosopher René Descartes / 1596-1650/ and his followers explained that there were two independent material and spiritual substances in the universe. According to Descartes, there are two substances at the base of the universe: spiritual /thinking/ and physical /dimensional/ substances. In his philosophy, the main issue of philosophy is not taken into account. Descartes appeared as a dualist. He is the founder of modern geometry. K. Marx, one of the philosopher economists, R. Descartes said that there are deep materialistic thoughts in natural science, and he emphasized that he is idealist in philosophy. /Works: "Discussion on Method" /1637/, "Foundations of Philosophy" /1644/.

According to Descartes, spirit and materiality do not merge into each other in natural development. Maybe they are together and live side by side regardless of each other. In philosophy, the dualistic direction can form a third stream - direction.

Most philosophers are monistic/Greek in their explanation of the universe. They have a monistic-one, single/ view, that is, they interpret that not two beginnings are at the basis of all beings, but one of them - materiality or spirituality.

The second half of the 19th century and the beginning of the 20th century, Richard Avenarius, a representative of the philosophy of empirio-criticism, criticized

materialism and idealism, emphasizing the one-sidedness. Avenarius's explanatory interpretation of the universe began with a critical reflection on experience without deriving from matter and consciousness. According to him, experiences and problems can deal with some "neutral" material and non-spiritual "elements". These elements are sometimes in the form of a body, sometimes in a mental state, and it depends only on how a person perceives it. (From Avenarius' work "Critique of Pure Experience").

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